

## Church News

### Kanemorado Notes

After a week of rest though somewhat afflicted from erysipelas, I have resumed work again as Evangelist. Left home Feb. 5, for Jasper City, Mo., for a few meetings. Thirteen members in an unorganized condition live here and are very much in need of help. If some brother minister who is unemployed and desiring a location in a good country and among worthy people, would move among them he would have a field of labor in which much good might be accomplished. They are not able to support a pastor in full, but would be willing to render much assistance in a substantial way.

Any brother desiring a place of work, and willing to labor with his hands, for part of necessities would receive a ready response by corresponding with Daniel Grant of Jasper City, Mo. From here we go to Fair Play, where we have three faithful members earnestly requesting services. How long we shall remain with them will be determined on our arrival.

There are quite a number of such places in our district claiming our attention and we hope the churches will pay in their apportionments for the work, so we can answer all their calls, and render such assistance as we may be able.

Shall visit Adrian, Mo., soon and hope to be able to raise a few dollars more for Ashland College.

We are still short of our apportionment \$23 55. Will not the earnest brethren of our district join us in wiping out this little deficit? I am willing to be one of five to cover the remainder. Let us hear from you brethren before we are published. Kanemorado must not fail.

A. J. HIXSON.

2421 Forest Ave., Parsons Kans.

### Marion, Ind.

Here we are again, brethren, feeling you would like to hear something better, but we want you to know we have not given up yet. We are still holding on to the cross, and if you think we are dead over at Marion, just come over, brethren and try to bury us. You will find we are the liveliest corpse you ever had anything to do with. But we do hope we are dead to sin and alive in Christ. We hope our brother Evangelist will visit us within the next thirty days, if he doesn't do any more, for it is encouraging to see them and here them. We are told to first seek the kingdom of God and then he will add unto us such things as we need. We have faith that God will help us yet. I have been handing tracts around where I think they will do good. The question is asked, do you think you people will ever build up again here in Marion? I tell them we have the promise and we hope to be on our feet again. Brethren, we can not unless we have some one to start us in the right direction. We have no place to invite them to, and cannot get the people interested. We know we are a poor

class and can not do very much but God will help us, and while we are poor in this world's goods, some day we will be rich in the world to come, and this we know the poor have the promise and God is no respecter of person and ye are bought with a price.

MARY RADER.

### Buffalo Center, Iowa

*Dear Evangelist:* While I may appear as a stranger to you, you are a very precious friend to me; having always been a welcome visitor in my home, and appreciated more than words can describe. Next to the Bible I glean from your pages so much real food to my hungering soul. My father-in-law, an aged Presbyterian, looks forward to your coming as anxiously as I do. And thinks the profound subjects are handled in a masterful manner. After reading my EVANGELIST I hand it to my friends. A lady said to me last week "It is just a grand paper, I get so much good out of reading it. Consider me a life subscriber, and I shall send the price as soon as possible. Pray for the scattered lambs belonging to your fold."

MRS. IDA L. JOHNSTON.

### Roanoke, Va.

*Dear Editor:* As I have not written for some time, I must try to write again. Having lost my companion and broken up house keeping, I came here to Roanoke to spend the winter with my daughter Mrs. Maggie Koontz. I did no preaching till about ten days ago when brother D. C. Moomaw came on Saturday and took me about ten miles down south among the Roanoke hills and valleys where it looked as if there were but few people living in the neighborhood of the church house. As we passed it, he said, here a Campbellite brother has been preaching for three weeks, and has called out quite a lot of converts of whom I expect to baptize nine or ten tomorrow. At night when I preached my first sermon I was astonished to see a full house of people and on Sunday the house was full, and as there was a lack for seats, the R. R. near the door and the young and old men there are not afraid to take hold of work, they soon had quite a lot of crossties carried into the aisle and made seats for as many as possible. Then brother Moomaw broke unto them the bread of eternal life, by citing them to the Lamb of God, the Saviour of the world. Then we went to the waterside where nine dear souls put on Christ in holy baptism, being baptized into the name of the Father and of the Son and of the Holy Ghost.

The baptized were four brethren and five sisters. At the evening services the nine were confirmed by the laying on of hands and prayer, and one brother was received by relation from the G. B. church. At the close of this meeting brother Moomaw left me alone to continue meeting for the week. The weather was unusually cold but the people would come and we continued to preach at night and visited families during the day. I announced the ninth hour for reading and

prayer, and we had good neighborhood meeting as some of the near families would meet with us. On Friday evening Brother Moomaw returned and on Saturday we had a council meeting and transacted the necessary business. Two sisters were appointed as missionary readers to read the EVANGELIST at their social meetings to give all a chance to know the working of the church.

As I carry my own mission purse and put all my income into it on the first day of the week. (That is what falls due to me on that day) goes into the mission purse. That belongs to the Lord. Sometimes other persons throw into it. At this place on Saturday evening Mrs. Ugenia Amos threw in 10 cents as an offering and on Sunday the people threw in \$1.17 cents. I have never failed to have money to pay my way and help others in need, since I have taken the Lord's plan for mission work.

JOHN K. LEEDY.

### The Sad Condition of Joseph Meyers and His Deluded Followers in Jerusalem

*Dear Editor:*—I send you the following clipping from the *St. Joe News*:

SHUBERT, NEB., Jan. 31.—George Yantic and A. M. Hyde started last year on their journey to the Holy Land, where they go to carry assistance to a colony of Dunkards, who went to Palestine in November, 1895. Mr. and Mrs. Joseph Myers and Mr. and Mrs. John Yantic, claimed to have received a revelation from God with directions to visit the holy land. At the head of a party of Dunkards from Shubert and Smith County, Kan., they started in November, 1895. Nothing was heard from them by friends until recently, when a letter reached the brother of Yantic at Shubert, relating tales of suffering, distress and death.

The party went direct to Jerusalem. They traveled some distance from there to find further revelations. The death lists so far as is known includes five persons from Smith County, Kan., two from Shubert and three from Philadelphia.

The information contained in the clipping, although not accurate in every particular, will interest the relatives and friends of Joseph Meyers, many of whom are readers of the EVANGELIST in different states. It may also be of interest to EVANGELIST readers in general to learn more of this Jerusalem "Colony of Dunkards," and I will therefore give some additional information.

Joseph Meyers, a son of Henry Meyers, late of Falls City, Nebraska, deceased, was reared in the dunkard faith, and he and his wife were for years honored members of that church. About ten years ago, Mr. Meyers became an earnest disciple of one, Lewis O. Hummer, of Eskridge, Kansas, who about that time was making trouble for his Dunkard brethren by advocating vagaries, peculiar to his mental and spiritual make-up, which they could not countenance and he was in consequence expelled from the communion of that church.

When the columns of the Dunkard church papers were closed against Hummer, he started a paper of his own, the first issues of which were largely devoted to the so-called exposure and denunciation of a man named Downs, who, he claimed, had exercised some kind of hypnotic influence over his